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Thesis

THE HISTORY AND THE PRESENT STATUS OF RELIGION IN STATE UNIVERSITIES

Submitted by

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Outline

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INTRODUCTION

Introduction

The purpose of this study is to trace the development and growth of religion as it has gained in importance along with the phenomenal growth of state institutions of higher learning. It is not intended that this shall be a statistical study in any sense of the term, but it is, rather, a study of religious programs and activities as the various independent religious organizations and the leading Protestant denominations have developed them and are maintaining them in the tax supported universities. The influence which the latter have had in establishing courses, chairs, and schools of religion will require a discussion of this phase of the problem also. It is not the purpose of the thesis to draw iron-bound conclusions regarding the present condition and standing of religion in these universities, but is, rather, to present concrete situations in typical institutions and by so doing indicate the trends which the programs seem to be taking.

The collection of data has been through the study of printed material in the field rather than by first-hand investigation. The files of Christian Education, the periodical published by the Council of Church Boards of Education, and the files of

Religious Education published by the Religious Education Association have proved of greatest value. Much available material has been secured from schools of religion and from the student departments of the denominational boards of education, and this material has presented the problem in a concrete and personal way.

The publications dealing with this subject are largely limited to the work in specific institutions although there are some outstanding examples in which the subject, as a whole, is treated most admirably. Two works which have been of great help to the author are, Religion in the American College, by Edward Sterling Boyer, and The University of Iowa Study Series I, No. 141, on The Study of Religion in State Universities, by Herbert L. Searles. Special mention should be made of the usefulness of the Government bulletin the Survey of Land-Grant Colleges and Universities, Historical Introduction, Bulletin, 1930, No. 9, Vol. I, Part I, Government Printing Office, Washington, D.C., for the information concerning the history of the state university.

CHAPTER I

THE RISE OF THE STATE UNIVERSITY IN THE UNITED STATES

Chapter I

The Rise of the State University in the United States.

In the early days of educational history anything pertaining to education was inextricably interwoven with religion and it was impossible to separate the two. This is evidenced by the fact that of the thirteen original colonies nine of them passed laws which either recognized or authorized ecclesiastical control in education. All stress was laid on the individual's ability to read the Bible, for according to the beliefs of the early Colonists, it was by this means that the individual could be assured of salvation.

A system of public education was started when states began to set aside appropriations for the founding and maintaining of schools. Higher education kept pace with the lower schools in such appropriations, and as early as 1701, we find that "Connecticut required every parent to see that he had no child or apprentice in his household who could not read the word of God and the 'good laws of the colony.' The system embraced a common school in every town of seventy families, a grammar school in the four chief country towns to fit pupils for college, and a college, to which the general court made an appropriation of £120." 1.

1. Ten Brook, Andrew: American State Universities, Their Origin & Progress p. 3.

As the country grew and the population increased, each state developed its own system of education according to its particular type of culture. In the New England States the chief emphasis was on religion, for it was from the persecution of just that thing that these settlers had migrated from England. It is natural, therefore, that religion should have held an important place in their thinking. From New England this ideal of education spread to the other states and on into the Western Territory, and while in essence it was the same, the educational systems in the other sections of the country varied according to the type and culture of the individuals who settled them.

Georgia was unique from the other states in that it was originally founded by James Oglethorpe, as a refuge for Englishmen sentenced to prison because of indebtedness. This feature of the settlement attracted other persecuted Christians from across the seas, and these, together with the original settlers and a certain group of English gentlemen interested in the cause, formed a group, bound together by a common cause, and working together for the good of all. It is of interest to note that this state, the last of the thirteen original states, only a little more than forty years after Oglethorpe first landed on the new territory, had made provision

through their constitution of 1777, for establishing and maintaining a school system at public expense. Only eight years later the legislature of the State developed a university to lead their system of education and this they endowed by grants of land and likewise provided for its perpetuation.

As early as 1787 public lands were set aside for education. This came about through the Congress of the Confederation passing an ordinance for the Northwest Territory and granting them lands. The original practice for appropriating public lands and funds for education was to give them to the church schools and colleges already in existence. But America was a land of many and increasing religious sects and the ever-growing demands made on public funds by these church bodies soon caused jealousies and dissatisfactions to arise.

In 1791 an amendment was passed to the Federal Constitution which established complete religious toleration as against the recognition by the Government of any particular sect. This was the act which marked the beginning of the freeing of American education from the complete control of the Church. This movement has been known as the secularization of education, and as Herbert Leon Searles has said,

> "is often misinterpreted as meaning the absolute divorce of religious and spiritual elements from education. This type of secularization has not happened in the

> history of American education, but the secularization which has taken place is that of freeing of the public schools from ecclesiastical control and the public funds from the demands of sectarian schools." 1.

Prior to the Civil War a feeling became prevalent that higher education should be put on a more democratic basis. Up until this period it had been practically limited to preparing men for the more professional and learned fields. With very few exceptions these were private institutions many of them founded and maintained by the leading denominations and, by their very nature, inaccessible to the masses of the working people. Theology and the classics were stressed to the neglect of the practical, technical and scientific considerations.

It was soon seen that if education was to be democratized it could never be accomplished through the nuclei of the existing denominations. A new type college would have to be provided in order to meet the requirements of the working classes. Agitation, at first, largely centered around the industrial classes engaged in agriculture for this was the occupation of the large majority of people of this period. In a few states agricultural colleges were founded by private funds and in one or two cases such colleges were established and supported by the States. It was but a short time until the privately controlled

1. p. 31 Searles - Study of Religion in State Universities.

colleges had failed, but the state-operated institutions continued to progress. This was just the talking point needed by the advocates of a system which would place at least one such state-supported college in every state in the Union.

In 1845 Jonathan B. Turner was enthusiastically working for the establishment of industrial universities. In 1852 he proposed that Congress apportion grants of land to every state in the Union for the purpose of establishing an industrial university for the benefit of its people. His conviction to the plan is expressed in the following words:

> "I am satisfied that if the farmers and their friends will now but exert themselves they can speedily secure for this State and for each State in the Union, an appropriation of public lands adequate to create and endow in the most liberal manner, a general system of industrial education, more glorious in its design and more beneficial in its results than the world has ever seen before." 1.

As mentioned above several states had, by one method or another, established schools of this type. It was in 1862, however, that the first Morrill Act, framed and presented by Justin Smith Morrill of Vermont, having been passed by Congress but vetoed by President Buchanan in 1857, finally succeeded in obtaining passage by both the House and the Senate,

1. Survey of Land-Grant Colleges and Universities. United States Bulletin 1930, No. 9, Vol. I, Part I, p. 4, quotation from Alfred Charles True: A History of Agricultural Education in the United States. pp. 86 and 87.

and subsequently secured the signature of the President, Abraham Lincoln. This was the greatest advance step in our system of higher education and was destined to liberate the school system from a plane of particularism to that of a democracy. The Morrill Act has been termed the "Charter of the State University" and rightly so, as we shall see as we proceed in this study.

This Act is important because of three distinguishing features which lifted higher education out of the exclusive control of the so-called "upper classes" and brought it to the place where it could help the industrial classes reach a higher level of efficiency in their chosen fields. These features are worthy of note for they provide the essential factors upon which our present state universities have been builded. First, the Morrill Act provided for the states, grants of public lands which were to provide the basis of permanent endowments for the establishment and maintenance of a college in each of the states. Second, the Act required that the college founded,

> "should provide a scientific, technical, and practical higher education to the industrial classes as well as military education." 1.

Third, and most important in relation to the development of state universities, was the

1. Survey of Land-Grant Colleges and Universities, United States Bulletin No. 9, Vol. I, p. 8.

requirement that the states accepting these grants of land should keep the endowment intact and replace it in case of loss. 1. Having once accepted the land grants it was then the responsibility of the state governments to provide for the establishment and expansion of the colleges within their borders. The Act originally applied to only the states in the Union at the time of its adoption, but it was later extended to include all the states as they subsequently were admitted.

The Morrill Act met with immediate approval and although Iowa in September 1862 was the first state to accept the provisions of the Act, it was only eight years after its passage until 37 states had agreed to accept and comply with its requirements. The Southern States were the last to accept its provisions for at the time it became a law, the country was in the midst of the Civil War and the provision of the Act was that states "in rebellion with the United States" should not profit by it. Therefore it was not until the close of the war that the Southern States received the grants of Federal lands. 2.

It was left to the individual states to decide just how the endowment should be handled for the establishment of these new type educational institutions.

1. Survey of Land-Grant Colleges and Universities, United States Bulletin No. 9, Vol. I, Part I, pp. 8-9.

2. Ibid. p. 11.

Some of them, 28 in number, established entirely new colleges with the land-grants as the basic endowment. In 15 of the states the endowment was given to state universities and colleges already in existence with the understanding that they be enlarged and developed to comply with the requirements of the Morrill Act, and that education in the agricultural and mechanical arts be provided.

Those states which conferred the endowment upon institutions already in existence gave them added prestige and incentive to develop and expand their work. They provided the very means of support which these new and struggling institutions required to put them on their feet. Six of the ten state universities receiving these funds were the oldest in the country being, namely, the Universities of Georgia, Vermont, East Tennessee, Missouri, Wisconsin and Minnesota.

Of those institutions started because of the impetus provided by this Act, several later developed into some of the largest and most prominent state universities in the country. The University of California at Berkeley was established two years after the State had accepted the land-grants from the Federal Government. In 1885 the institution which Illinois had organized, as a direct result of the passage of the Morrill Act, became the University of Illinois. Likewise, the Massachusetts Institute

of Technology, in Cambridge, Cornell University in Ithaca, New York, and the Ohio State University in Columbus, Ohio, owe their being to this Act.

Many of the states chose to turn the endowment over to private colleges already established in their borders and some of these, (Rutgers is an example) still continue to benefit by this enactment. But, whatever the methods of the states were in distributing the endowments,

> "a State-controlled and State-supported land-grant college was finally established in every State in the Union. The first Morrill Act, therefore, was directly responsible for the creation of a nation-wide system of colleges maintained by public taxation and designed to democratize higher education and provide scientific and practical knowledge to the great mass of the people." 1.

With the establishment of the land-grant colleges throughout the country higher education had taken great forward strides toward democratization. But it was still by no means complete. Women had been totally neglected in the educational provisions, but democracy demanded they be given a place. In 1875 the Iowa State Agricultural College and the Kansas State Agricultural College had opened their doors to women and were offering scientific courses in the arts of home-making. The scheme met with slow but increased approval, and while 1890 saw only four

1. Survey of Land-Grant Colleges and Universities, United States Bulletin No. 9, Vol. I, Part I, pp. 18-19.

of the tax-supported institutions with courses for women, the next 15 years added 18 more land-grant colleges to this list.

The Morrill Act popularized,as well as democratized,higher education. The enrollment in state institutions has increased constantly since they were first established. The growth since the beginning of the present decade has been phenomenal in educational history. In 1882 the total enrollment in the land-grant colleges was 2,243 while the students in these institutions in 1928 numbered 164,756. 1.

Richard C. Hughes, in showing the increased enrollment in State Universities, gives the following figures from the United States Commissioner of Education: 2.

In 1870	the	total	enrollment	was	6,700
" 1880	"	"	"	"	10,100
" 1890	"	"	"	"	22,816
" 1900	"	"	"	"	45,417
" 1910	"	"	"	"	101,285
" 1911	"	"	"	"	108,869

In 1922 there were over 250,000 enrolled in state institutions and the enrollment has continued to increase by high percentages annually up to, and including, our present day.

1. Survey of Land-Grant Colleges and Universities, United States Bulletin No. 9, Vol. I, Part I, p. 22.

2. "The Church and the College Student," Religious Education, VII p. 392.

CHAPTER II

THE RISE OF RELIGIOUS WORK IN STATE UNIVERSITIES

Chapter II

The Rise of Religious Work in State Universities.

We have seen how the Morrill Act strengthened existing institutions and provided the means for establishing new ones, and how, as a result, a system of tax-supported institutions of higher education was created, embracing every State in the Union. Although, as Charles F. Thwing says, institutions which have had,

> "no relation to religion in either a personal or organized capacity, founded at any time in the nineteenth century, have been few," 1.

we nevertheless find that by the very nature of the public universities religion has been relegated to an insignificant, if not to a totally neglected position. The separation of church and state has too often been taken to mean the total severing of the one from the other. Lest the State schools go outside the realm of their intended activity and enter the field of religion, which in too many cases is interpreted to mean sectarianism, the administrative bodies have neglected it entirely. Any religious work to be done on the campus has been left to the interest of outside agencies. The separation of Church and State we have already pointed out has often been misinterpreted and is illustrated by citing the example of Thomas Jefferson, that great

1. Thwing - A History of Higher Education in America. p. 234.

promoter of a system of democratized higher education and founder of the University of Virginia, who while working definitely on the principle of the separation of Church and State in establishing that institution, nevertheless, in his scheme of things would have made provision for the religious life of the students. In a letter to Dr. Cooper, November 2, 1822, he suggested that the various denominations be urged,

> "to establish each for itself a professorship of their own tenets on the confines of the university ----- preserving, however, their independence." 1.

His suggestion was not, however, carried out and in 1825 when the doors of the University of Virginia were first opened to students a curriculum of secular modern studies was offered without allowing any place for religion. By the latter part of the 19th century state higher education had become an established fact and enough state universities had been founded to supply the increasing demand for secular higher education.

The founding of many denominational schools and the emphasis placed on the importance of education at these, rather than the state universities, were direct protests which organized religion manifested toward the state institutions. The Church devotees looked on the establishment of these state-controlled schools of higher learning as irreligious and

1. Quoted by Ernest B. Harper, "Religious Education in the State University," Christian Education, Vol. VII, (January 1924) p. 198.

dangerous agencies to which to entrust the education of the Nation's youth.

It is evident, therefore, that both state and denominational schools at first took extreme attitudes toward the religious question, but gradually there has been developing the realization that there is a way whereby they may work harmoniously without interfering with the rights of either.

The first group to attempt to develop and organize religious programs on the campuses of the state universities was the Young Men's Christian Association. The first student associations were founded at the Universities of Michigan and Virginia in 1858, just seven years after the founding of the first Y.M.C.A. in North America and fourteen years later than the beginning of the whole movement in England. The idea spread rapidly to other institutions and by 1877 there were thirty such groups scattered throughout the institutions of higher learning in this country. In that same year these thirty student groups were united in an Inter-Collegiate movement.

In the beginning the religious phase of the Y.M.C.A. program was held foremost. The associations were zealous in sponsoring devotional groups, Bible study and Mission classes. In 1886 a summer conference was held at Northfield under the auspices of the Y.M.C.A. Here the program was arranged for fostering the

the religious life of the students, with Bible study classes, Mission study and discussion groups featured. This summer conference movement spread rapidly both in this country and abroad and up to,and including,our present time has been of great value to students.

Gradually the program of the Y.M.C.A. became broadened until it encompassed nearly every campus activity. They continued to have their religious programs, but more and more the social activities gained precedence and that which had been the motivating power in the establishment of the associations was relegated to an unimportant if not an inferior position.

What has been said of the Men's Association may likewise be applied to the Y.W.C.A. which, like the brother organization, had its origin in London. The first student association was organized at the Illinois Normal University in 1872. This is an early start for this organization when it is kept in mind that higher education for women, as a popular conception, was at this time only in its infancy. The work of the Y.W.C.A. paralleled closely the program of the brother organization and both groups proved of unmeasurable value to the students during the early years before the organized church had invaded the campuses of the state universities and colleges.

It was soon discovered by wide-awake pastors located at the borders of these state institutions that

while the work of the Y.M.C.A. and Y.W.C.A. was attempting to keep alive and promote the spiritual welfare of the students in the state schools, it was not sufficient. They realized that these student groups were not, and never could be, adequate substitutes for the church. Young people coming to the state institutions were coming from church homes to places where religion, so important a factor in their own homes, was given no place in their new surroundings. The many duties and activities of the unfamiliar college life about them made such heavy demands on their time and energy that religion, because not given a special place in the daily program, was given none. They realized that in order to keep these young folks in the church after they left college, it was essential that it have a vital part to play during the formative years they were on the campuses of the universities.

Furthermore, it became more and more evident that the church students were in large numbers attending the state universities in preference to the colleges and universities under the control of their own denominations. Upon investigation it was learned that approximately 80 per cent of the students in attendance at the tax-supported institutions were members of some organized church. Statistics showed that more students from church homes were in the state schools than in those maintained and operated by their

own denominations. The state institutions, by their very nature, were able to provide broader fields of knowledge and vocational training and with these the church schools were totally inadequate to compete. The attitude of the Church toward public higher education was forced to change from one of prejudice and intollerance to that of friendly understanding. The time had come when the Church and State must learn to co-operate in their common field of education.

The first attempt of the Church to approach the State University campuses was through the efforts of the local pastors and churches. Through the visions of these pastors the people in these local churches were led to see the opportunities presented to them in helping these students during the college years away from their church homes. Programs for these students were carried on in these local churches, independent of the university, and independent of the other denominations in the communities.

Although these local efforts partially met the demand for the religious life of the students it was far from enough. The pastor had his many parishoners and church duties to care for and it was only a fraction of his time that he could devote to the personal cultivation of the church students who were coming with increased numbers each year to the State Universities. Men with vision soon began to see that

if the spiritual life of these young people was to be safeguarded adequately during these formative years of their life the church as a whole would have to supplement the efforts of the local churches. From this realization developed the Student Pastor movement which immediately became a popular method of denominational approach to the state universities.

The Student Pastor was, as he still is, an officially designated pastor to work with and among the students of his own denomination who are in attendance at the State schools. Although he is connected with the local church in an official capacity his entire time is devoted to the students. During the day he visits them in their rooms and thus through personal contact and approach helps them to keep aware of the fact that although they are away from home, nevertheless their church is interested in them. But this is only one of the many duties which are given over to his personal care and supervision. It is his place to be a friend to the lonely student and be willing to listen to his problems and guide and advise him in their solution. The homes of many of these pastors are literally homes for the students where they feel free to come and enjoy a while of Christian friendship. Warren F. Sheldon has said that one of the duties of the pastor of students is to have a part in the church tutorial system, that is, "to guide the good, arouse

the indifferent, and recall the bad." 1.

Perhaps one of the biggest tasks which the student pastor faces is that of building a program. It must be one which is both student- and church-centered and must provide for the spiritual, educational and social life of the students. No set program can be devised which can be applied to every student-center but each situation must have a program developed around its specific needs and opportunities. Living, as the student pastor does, in close and constant contact with the students, he is able by his life and works to demonstrate to them just what Christianity means.

Admirable as this first step was, in the development of a denominational student religious program, and as important as it has proved in the succeeding years, it was soon realized that as the universities were growing so must the church. The denominations became aware of the fact that if really lasting and effective work was to be done it could no longer be left to the chance interest of local communities but it must be a definite part of the program of the entire church.

The first denomination to grasp the significance for the church of developing religious work in these tax-supported universities was the Christian Church.

1. Sheldon, Warren F.: "What is the Job of the University Pastor," Christian Education, Vol. XIII, No. 7, p. 455.

In 1893 at the University of Michigan that body established its first Bible Chair. This was an outgrowth of the work of the Christian Woman's Board of Missions and was directly sponsored by these women. Opposition to their entering the field of the State Universities was immediately met when the idea was first suggested. Their church schools claimed that they, rather than the state institutions, should have the support from the Board. Some claimed it would be more difficult to raise funds for the support of the work because it did not have the appeal which the work in the mission fields had. In spite of these arguments Mrs. Burgess, the President, in her annual address, showed her faith and enthusiasm in the new project when she said:

> "The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair, at the seat of the University of Michigan. The great university is already established there, and the courtesies of the institution are offered to a competent teacher in charge." 1.

This pioneer work begun at the University of Michigan did not stop there. Between the years 1906 and 1913 Bible Chairs were also established in the State Universities of Kansas, Texas, Virginia, Missouri and Oregon. In 1909 the church was spending, for this work, as much as $1,500 per year in each of these institutions.

1. Searles, H.L.: The Study of Religion in State Universities. p. 35.

The other denominations were soon to awaken to the opportunities presented in the university field and they were quick to take action through their educational boards. In 1903 the Presbyterian Church in the United States appointed a committee to investigate the conditions and recommend methods for developing work with students. At the General Assembly in 1906 formal action was taken when the Board of Education was instructed "to co-operate with synods in supplying the religious needs of Presbyterian students at state universities." 1. By 1913 this denomination had eleven men devoting themselves exclusively to student pastoral work in university centers and ten pastors of churches who were giving of their time to further the religious interests of their young people in these institutions.

About this time the College of Bishops of the Methodist Episcopal Church gave official sanction to providing religious work for their students.

> "We believe it to be a duty of the Church to provide, as far as possible, for the religious needs of the Methodist Episcopal students in the State Universities, both by furnishing adequate church buildings and by appointing skillful and earnest preachers and helpers." 2.

In 1910 the General Convention of the Protestant Episcopal Church created the General Board of Religious

1. Cochran, Joseph W.: "State Universities and Religious Denominations." Religious Education, Vol. IV, No. 2, p. 168.

2. Quoted by Charles Foster Smith: "Religious Work in a State University." Religious Education, Vol. XIII, No. 1, p. 68.

Education. From the very beginning of the organization of that body the student work has received attention through the Department of Collegiate Education of the General Board. The form which this and the work of the other denominations later took will be presented further on.

The programs which these church bodies early developed were as varied as were the institutions in which they labored. Some laid their emphasis on the university pastorate and helped in placing well-qualified men in such positions. Some profited by the example of the Bible Chairs of the Disciples of Christ and established lectureships which in some cases maintained men in the university centers for the purpose of lecturing to the students on religious subjects, while others provided for occasional lectures by prominent men in the field who were brought to the campuses under the auspices of the churches. The Presbyterians, Methodists, Disciples, Episcopalians, Baptists and Catholics early established Guild Houses in the Universities where they were active. These were rooms or houses, owned or rented by the denominations, and used as club rooms and social halls for their students.

A unique student project was started by the Methodists. This was the founding of an Affiliated School of Religion in connection with the University

of North Dakota. The school was formerly known as the Red River Valley University but in 1905 it closed its doors and moved to the edge of the campus of the State University of North Dakota. It became known as Wesley College,and was made possible by the generous contributions of a rich Methodist in the vicinity who not only gave money for a building,but also secured a teacher of moral philosophy for the staff. The purpose of Wesley College was to provide the students with religious instruction for both graduates and undergraduates which it was impossible for the state institution to give. The students taking work in the College, received credit for them up to a certain number of credit hours allowed by the University. Wesley College immediately met with the approval of the state educational authorities and has been a constant factor in the life of the University of North Dakota ever since.

Before we proceed to a discussion of the interdenominal and co-operative denominational student religious work we shall treat in some detail some of the denominational programs maintained by the respective churches. Although they play a large part in the co-operative program, the latter may be better understood in the light of the individual programs.

Wesley Foundation.

The Wesley Foundation Movement had its beginning among the Methodist students at the State University of Illinois. The father of the movement was Dr. James C. Baker, pastor of the Trinity Methodist Church in Urbana, Illinois, for about twenty years and up to the time of his election to the Episcopacy by that church body. He saw the opportunities presented his church by the large number of Methodist students in attendance at the University and he developed within his own church a well-rounded student program. As early as 1908 he realized that the local church was totally inadequate to carry on the necessary program unless it was supplemented by very definite support from outside sources. His first appeal was to the four Methodist Conferences in Illinois, whose young people were the very ones in which his church was interested. Their response was heartening and gave added zest to the work which they were doing.

Dr. Baker's next appeal was to the Board of Home Missions and Church Extension of the Methodist Church. Their first appropriation to student work was in 1910 to aid Trinity Church in Urbana with its university program.

Two years later the Board of Education, due to the influence of its secretary, Dr. Thomas Nicholson, (also later elected a Bishop by the Methodist Church),

made its first student appropriations to the work at Urbana, Illinois; Ann Arbor, Michigan; and Madison, Wisconsin. Iowa and Nebraska were soon to follow in receiving funds for the work in their respective student centers.

In seeking to find a name for the Urbana program which would be broad enough to imply its many-sided activities, the term "Foundation" was finally agreed upon as the best suited. That was a start, but even then there was no indication, by just that word alone, with what Church it was connected. "Wesley" was suggested as being appropriately Methodist, and thus it was that the Urbana student program became known as the Wesley Foundation. In 1913 they formally organized and incorporated their program under the name of "The Wesley Foundation at the University of Illinois," and thus became the Mother Foundation of all the Wesley Foundations of the Methodist Episcopal Church, the Methodist Church South, and the other Foundations created by the various denominations. Wisconsin was the second center to adopt both the name and incorporated organization so admirably set up by the students and workers in Urbana.

The General Conference of the Methodist Church, in 1916, took formal action on this work when it directed the Boards of Education and of Home Missions to create a Joint Committee whose specific duties

would be to supervise the work for Methodist students in attendance at tax-supported institutions of higher learning. A survey in this field prepared for the Centenary Celebration in 1917, by Dr. Baker, presented to the Church-at-large its responsibilities. Through this, and increased funds made possible to the above-mentioned co-operating boards by the Centenary, and because of the capable and enthusiastic leadership of the movement, the Wesley Foundation was soon recognized as an extremely important factor in the educational program of the Methodist Church.

In 1918 there were twenty Wesley Foundation centers with only four full-time workers. In 1927 the number of units had increased to sixty with a total of forty-two full-time workers plus the efforts of the pastors in the local student communities. The budget provided for this work increased from $6,000 in 1918 to nearly $100,000 in 1927. 1.

In describing the Wesley Foundation and its program it can no better be presented than in the definition of the movement as it has been stated by its founder, Dr. James C. Baker:

> It is "to provide a church for college and university students that will offer:
> 1. A shrine for worship.
> 2. A school for religious education.
> 3. A home away from home.
> 4. A laboratory for training lay leaders in church activities.
> 5. A recruiting station for the ministry, for missionary work at home and abroad, and for other specialized Kingdom tasks."

1. Sheldon, Warren F.: Wesley Foundation Work, pp. 3 and 4.

Summing it all up, a "Wesley Foundation is a spiritual Alma Mater." 1.

Although run on the same general plan there is no set program for all the Wesley Foundations to follow. Each group works out its own program according to the local situation with all the needs and opportunities which it offers. A brief sketch of the work of the Foundation at Illinois will serve as an example of similar programs in other student groups.

In 1921 the Illinois Foundation erected a beautiful building, the architecture of which is patterned after the buildings of Oxford where John Wesley attended both as an undergraduate and a Fellow. This building contains a large lounge and three smaller parlors, on the main floor, where students may meet for group meetings and informal social times. The large hall, on the second floor, serves in many ways - as a Sunday evening meeting place for student discussion groups, where social, religious and racial problems are discussed from the Christian viewpoint; and also where the students gather for dramatic presentations, banquets and social hours. Class rooms are also provided where both credit and non-credit courses in religion are given. Offices for the director and associate director are in the building and are readily accessible to any students who wish to consult these pastors regarding any phase of their

1. Sheldon, Warren F.: Wesley Foundation Work, p. 5

student life. It provides a well-rounded student program, challenging in all its phases to the youth of the campus.

Presbyterian

The student work of the Presbyterian Church is carried on under the direction of the Board of Christian Education, which deals with the entire educational program of the church. The Department of University Work of this Board has, as its specific task, the providing of religious and moral training for Presbyterian students in attendance at state and independent institutions of higher learning. The Student Relations Committee also deals with the student problem, but its work is primarily concerned with administrative matters.

It has been shown above that Presbyterian student work was formally recognized about 1906, and since that time, this phase of the Church's program, has greatly expanded. At present the Department of University Work conducts its program in the following way:

1. By 59 university pastors and women workers at 47 universities.

2. By rendering financial assistance to local churches and educational centers where there is no university pastor, for they believe it is impossible for these churches, burdened with the problems of their own parish, to meet the spiritual needs of the large body of students without help from the church-at-large.

> 3. By keeping students in touch with normal church life during separation from their home church, and giving them friendly counsel and help in all problems of their college life. 1.

Many of the local Presbyterian student groups have taken the title of the Westminster Foundation. Many of the buildings owned by the Synods for the purpose of providing social and religious centers are also the homes of the student pastors. (This plan is also followed by other denominations.) The work carried on by the Presbyterian centers is analagous in its main features to that conducted by the other denominations.

The activities of the Westminster House at the University of Colorado, as expressed in the words of the University Pastor, Frank L. Greenway, will be illustrative of other similar group activities. Colorado is an example of the Westminster House being also the home of the Student Pastor. Mr. Greenway says:

> "Each Friday evening there is an informal gathering of students who play games, sing and tune in on the radio programs and also enjoy the refreshments which are served. An annual banquet is held in January of each year when a turkey dinner and a good program are enjoyed. The social activities are only a means to make it possible to reach the students in a religious way.
>
> "The Presbyterian students at the University of Colorado are organized into what is known as the Presbyterian Union which meets each Sunday morning as a Bible Class. The average attendance of this class last year was eighty-five. On Sunday evenings the

1. The Service of Christian Education, p. 12

> Union meets for a forum which follows a supper and social hour. One Sunday morning service of each month is given into the charge of the Union, the university pastor preaching the sermon and the students assisting in various ways. More than 1500 students attended six services of this kind last year." 1.

Congregational

The Congregational Educational Society entered the field of university student work in 1911. Their regular pastors, university pastors and student helpers are the ones who give the personal effort to the Congregational students, and they receive backing from the Educational Society of the Church. In 1921 they were doing work in twenty state institutions and spending over $22,000 annually in helping to support their 29 student workers.

The Pilgrim Foundation, at the University of Illinois, is partially supported by the State Conference of Congregational Churches which unites with the First Congregational Church of Champaign in sponsoring an attractive and helpful program for the students. Its activities are similar to those of other student centers, although unlike some of the other Foundations, membership in the Student Association implies either regular or affiliate membership in the First Congregational Church of Champaign. Not only does the Association interest itself in forum, Church School, and social activities,

1. "Religious Work in Universities and Colleges," Christian Education, Vol. XIV, No. 3, p. 185.

but they likewise put their Christianity into practice by the support of a student in Tolas, Turkey.

Episcopal

The Episcopalians early recognized the need of uniting their young people to the church, through the development of the Students' Missionary Association in 1888. It was in 1910, however, when the General Convention created the General Board of Religious Education and made as a part of it, the Department of Collegiate Education, that real and substantial backing was given the work of the Episcopal students. In 1917 there was held the first conference of student workers of this denomination. The following year the Conference of Episcopal College Workers organized, what has since been known as, the "National Student Council of the Episcopal Church."

The Episcopal plan differs from those of the other protestant denominations in that it provides a very definite, though general, program to be followed by all groups affiliated with the Council. It permits the local societies to plan the details, but any organization which fails for two years to comply with the minimum program, as required by the Council, ceases to be in definite relation with it. Writing in 1924, Paul Micou reports 73 recognized units and five in the process of receiving recognition due

to "six years of normal growth."

The president of the National Council is a student, and the membership consists of one student, one professor and one clergyman from each of the eight Provinces into which the National organization is divided. Also, representatives from the Departments of the National Council of the Episcopal Church are members of the Student Council. The student secretaries of the Department of Religious Education are the Executive Secretaries.

The Constitution of the National Student Council of the Episcopal Church says, regarding the program:

> "This minimum program shall be regular activities in (1) worship, (2) religious education, (3) church extension, (4) service, and (5) meetings to promote the fore-mentioned objects, as follows:
>
> "(1) Worship: The Unit shall make provision for the attendance at a Church service once a week, which, if possible, shall be the Holy Communion, and shall also make provision for a Monthly Corporate Communion.
>
> "(2) Religious Education: The Unit shall make provision for religious education under Church auspices at least during Advent and Lent.
>
> "(3) Church Extension: The Unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work, and contributions.
>
> " (4) Service: The Unit shall provide opportunities for personal service in the Church and in the community.
>
> "(5) Meetings: At least four meetings of the Unit shall be held each year." 1.

1. Micou, Paul: The Church at Work in College and Univertity. pp. 10,11.

Lutheran

The Lutheran Church formally recognized its responsibility to its students when, in 1919, the Board of Education ratified the action, taken by the Executive Committee the year, before to appoint secretaries for both the men and women students of the Lutheran faith.

The duties of the secretaries as stated in the Constitution of the Board of Education of the Church are as follows:

> "1. Secretary for Lutheran Students in non-Lutheran Institutions:-
> This secretary shall organize and conduct the work of ministering to Lutheran students who may be in attendance in non-Lutheran institutions, especially State Universities; he shall assist in conserving their religious life and loyalty to the church; he shall co-operate with local agencies in sympathetic service to these students; and he shall do his utmost to secure from this large Lutheran resource recruits for the ministry and other forms of Christian service.
>
> "2. Secretary for Women Students:-
> This secretary shall give her attention to the religious interests of women students in both Lutheran and non-Lutheran institutions; she shall co-operate with pastors and congregations in having young women of the church attend the institutions of higher education of the Church; she shall co-operate with the Foreign, Home and Inner-Mission agencies of the Church in assuring and training workers in their fields, and she shall represent the Board by such visitations of congregations, schools, conferences and assemblies as may be deemed wise." 1.

The work of these two secretaries is similar except for the fact that the women's work is more

1. LeSourd, H.M.: The University Work of the United Lutheran Church in America, p. 14.

through personal contact with students and, consequently, has fewer administrative duties. The woman secretary and her assistant, appointed in 1922, are supported financially by the Women's Missionary Society. This department is individual among denominations in that they approach the students from a two-fold angle, namely, the missionary and educational.

The other smaller denominations do not have their student programs developed on such a broad scale. Their efforts are, with exceptions, left to the pastors who happen to be ministering in student localities. Many of these men have caught the vision of the opportunities presented them by their students in these state universities and they are doing notable pieces of work in holding them to the church during their college days.

CHAPTER III

UNITING THE FORCES---CO-OPERATION

Chapter III

Uniting the Forces - Co-operation.

Although denominational religious work with students had its beginnings in the local churches and, on a larger scale, under the direction of the several church Boards of Education, it was early seen, that in order to reach the highest point of efficiency, the denominations could not stand alone but must co-operate in their efforts. One of the first communities to recognize this need was in Madison, Wisconsin, the seat of the State University. The denominations saw their opportunities at the University and began to send student pastors there to promote work among the young people. By 1912 six of the leading denominations, including the Roman Catholics who were the first to develop work there, had workers on the campus. The Y.W.C.A. had one employed secretary and the Y.M.C.A. two, and these, together with the six denominational leaders, established co-operative measures in their common tasks. Of the 4000 students enrolled at this time, these workers found that all but 1700 of them had been personally reached by some one of their number. The names of the students coming in this unconnected group were divided among these nine persons each of whom took the responsibility of calling on the persons whose names were on his list. Weekly they met in consultation to discuss the problems they

faced and give the names of students to the proper person, sending the names of students, whose denominations were not represented in the group, to their respective churches. The work at Wisconsin so admirably begun has continued to be based on the spirit of co-operation. Although the churches carry on their own programs for their students they nevertheless never fail to grasp an opportunity to co-operate with the groups when they see that it will be of benefit to all concerned.

Wisconsin was not alone in taking this significant step. Many other leaders in similar situations also saw the advantages in such a move and began to work with their fellow leaders in creating a co-operative plan which was best adapted to the local conditions. But such a move could not remain local. It was destined to break the barriers of provincialism and take on a still broader meaning. The co-operation must include not only the religious leaders in the same institution but it must include the workers in all like universities so that the horizon in each might be broadened to include all the possibilities attainable.

Around 1908 was organized one of the first, if not the first, interdenominational and country-wide organization known as the Conference of Church Workers in State Universities. It came about largely through

the influence of Richard C. Hughes who felt the need for just such a group. For many years they met annually for conference, somewhere in the Central States, to discuss their common problems and interests. In 1923 it was decided to divide the group into regional conferences which would meet two years in succession and then all come together for a national meeting the third year. The regional conferences immediately proved of great value and attracted more people both in numbers and denominational representation than did the national meetings.

The most important step toward the permanent establishment of co-operative measures in student work occurred with the organization of the Council of Church Boards of Education. For some time Dr. Thomas Nicholson, Secretary of the Board of Education of the Methodist Church, had felt dissatisfied with the attitude which the churches were taking toward the educational efforts of both Church and State. He sensed a spirit of rivalry and competition between the church-supported colleges and he felt that such a spirit was unhealthy, in that it kept each from attaining its strongest and broadest educational achievements. He sensed an antagonism, on the part of these church schools, to the State Colleges and Universities, and he felt that this attitude was both unjustified and detrimental to the ideals of each. Dr. Nicholson looked on the

educational system in the United States as quite ideal with both its state-supported institutions of higher learning and its church schools with the emphasis in the latter on morality and spirituality. 1.

On February 18, 1911, the secretaries of the different Church Boards of Education were invited to meet at the headquarters of the Methodist Board in New York City to discuss the problem of co-operation. This initial meeting was highly successful and immediately paved a new way to a more harmonious understanding between the denominational Boards.

On April 27 of the same year this group of leaders again met, this time at the headquarters of the Presbyterian Board in New York City. At this meeting their organization began to get formally under way. Five committees were appointed, and the significant thing, for this study is, that of these five committees, one was to deal exclusively with religious work in state and denominational institutions. Thus we see that the student problem, at the very beginning of co-operative efforts between the educational authorities of the Churches, held an important place.

The third meeting was held in Philadelphia at the Presbyterian headquarters on January 17, 1912. It was there that "The Council of Church Boards of Education"

1. Nicholson, Bishop Thomas: "The Council of Church Boards of Education." Christian Education (Handbook) Vol. XIV, No. 4, pp. 244, 245.

became the official name by which the organization has since been known. The fifth meeting of the Council was held in Chicago in 1916 and saw twenty-three denominational Boards represented by thirty regular members. The Council has held meetings each year since its formal organization and has been both an influential and steadying factor in dealing with the multitudinous problems which constantly arise concerning the welfare of religious work for college and university students.

From the very start the work of The Council of Church Boards of Education has been definitely limited to the church colleges and to the religious training of students in the state universities. It has made no attempt to enter other fields of Christian education which are being adequately cared for by other agencies. Although interested primarily in its own program, the Council has again shown its spirit of co-operation by forming friendly and helpful contacts with other organizations in contiguous fields of service.

The first group to which the Council allied itself was the Conference of Church Workers in Universities, to which we have already referred, and which was organized about the same time as the Council. The relationship between these two has always been of the finest type and the benefits

derived by each, from the association with the other, have been many and varied. The executive secretary of the Conference of Church Workers in Universities is an ex-officio member of the University Committee of the Council and greatly benefits both organizations by the close contact which this relationship between the two permits. The University Committee is the strongest and most efficient of the Council's committees and to it much credit is due for the many notable achievements of the Council.

Because of the common field of student interests which the Council of Church Boards of Education and the Y.M.C.A. and Y.W.C.A. have, the Council has established relationships with these two organizations. Sometimes they have worked together in fine spirit, but at other times, due to difference of approach and ideals, the relationship has proved far from satisfactory. Recently a committee, consisting of representatives of the three groups, was appointed to consider the problem of co-operation in the student program. Time alone can tell how satisfactory the results will be.

The Council co-operates with many other organizations, also, and among them are the following:

a.) The Religious Education Association.

b.) The National Association of Biblical Instructors.

c.) The Association of Teachers of Religion.

d.) The American Association on Religion,

founded for the purpose of establishing schools of religion to be sponsored by Jews, Catholics and Protestants. Dr. O. D. Foster, while secretary of the Council of Church Boards of Education, was the main factor in its organization.

e.) The Federal Council of the Churches of Christ in America.

f.) The Association of American Colleges. 1.

The Council acts in an advisory relationship and consults with the representatives of colleges and universities regarding problems arising in their institutions. The Council seeks to locate the sources of trouble and to apply corrective measures which will benefit both schools and individuals. For leadership in the strictly academic field, the Council turns to the Association of American Colleges with which it has always been closely connected, while it directs its own efforts toward the spiritual and Christian aspects of all phases of campus life and activity.

University of Pennsylvania.

Although the University of Pennsylvania is not a state university, in the strict sense in which we have been considering it in this paper, it is, however, so closely allied to it and has such an outstanding co-operative religious program, that it cannot be overlooked in a study such as this. So many features of the University are exactly paralleled by the typical

1. Padelford, Frank W.: "The Council of Church Boards of Education and Other Interdenominational Boards," Christian Education, Vol. XIV, No. 6, pp. 685-690.

state institution, that its program, which is not an experiment but an achievement, might well be an example for the state schools to follow.

The student religious program at the University of Pennsylvania is centered in what is known as the Christian Association. It is affiliated with the National Y.M.C.A. although it develops its work by its own plan and methods. It has been an active factor in the life of the University since its organization in 1901 and has since that time passed through a number of evolutionary changes which have brought it to its present stage of efficiency.

The staff of the Christian Association is composed of the university pastors who represent the various religious denominations on the campus. Each is assigned, aside from his regular pastoral duties in connection with the students of his church, a definite directorship of one of the many campus activities under the auspices of the Christian Association. He is,from the beginning of his ministry, one of the secretaries assuming responsibility and because of this relationship does not become localized with his own church group, but becomes a part of and in contact with the interests of the campus as a whole. So integral a part of the university has the Association become that the authors of Undergraduates have stated that the provost of the University of

Pennsylvania has declared that "no denomination could work on the campus without identifying itself with the Christian Association." 1. This is indeed a striking statement to the fact that denominational co-operation is a possibility and no longer remains a mere probability.

The Christian Association building is one of the outstanding achievements of this organization and since its erection has meant much toward strengthening and broadening its efforts. In this building each of the student pastor-secretaries has his office where students may interview and consult with him. Aside from offices there are rooms where students may gather to spend hours in discussion or study groups, informal social gatherings or devotional meetings. Many luncheons and dinners are held in the building, and lounge and study rooms are provided for both men and women students.

The Pennsylvania Plan, as this united religious work has come to be called, was started by Mr. Thomas S. Edwards. Dana G. How, the General Secretary of the University of Pennsylvania Christian Association has stated the factors which this Pennsylvania Plan recognizes as essential to a religious approach to any university campus, as follows:

> "first, that a religious organization on the campus of a university is in the most strategic position possible for conserving

1. Edwards, Artman, Fisher: Undergraduates. p. 289.

> and developing the future leadership of the church; second, that the activities of these different denominations and departments, because of the closely knit lives of the students, are inter-dependent, each department being essential to the full effectiveness of every other department; third, that the presentation of a united religious front is absolutely essential for economically and effectively meeting the moral and religious needs of students." 1.

Cornell University.

Another piece of outstanding religious work based on co-operation is that being carried on at Cornell University in Ithaca, New York. Cornell, like the University of Pennsylvania, is not strictly a state university although the state does provide funds for its maintenance. The work was begun about twelve years ago when the Baptist, Congregational, Episcopal, Methodist and Presbyterian Churches appointed university pastors to care for their respective students in attendance at Cornell University. They began co-operative measures immediately and their work came to be known as the United Religious Work, with headquarters in Barnes Hall on the campus. Their organization is similar to that of the Pennsylvania Plan. They have one fixed principle in their united work and that is to do as much as they can together and do separately those things which involve a difference in work or faith. There has recently been

1. "Religious Work in Universities and Colleges," Christian Education, Vol. XIV, No. 3, p. 216.

added to the staff of the United Religious Work a Jewish rabbi and a Roman Catholic priest and R. H. Edwards, the Executive Director says, they "team with them in close co-operation."

CHAPTER IV

SCHOOLS OF RELIGION

Chapter IV

Schools of Religion

It was early recognized by some of the denominations interested in the religious life at state universities, that the Church must take steps in providing not only religious activities, but also the opportunities for studying religion along with the other subjects in the academic curriculum. The state institutions, in their endeavor to avoid sectarianism, had made little, if any, provision for religious subjects and the Church saw, that if education in religion was to be provided, it must be the agency to assume the responsibility. As in the other types of religious development, it was individual denominations which took the initial steps in establishing schools of religion situated near the campuses of the state universities.

Bible College of Missouri.

The Disciples of Christ again step to the foreground as pioneers by establishing, in 1896, at the University of Missouri, what has since been known as the Missouri Bible College. The first seven years of its existence the University granted no credit for the courses given in the Bible College. In 1904 a building was erected, adjacent to the campus of the State University, for the purpose of carrying on the work of the Bible College. Since that time the

University has granted full graduation credit for courses in the Bible College elected by the students.

The Bible College of Missouri soon began to see the advantages of inviting other denominations to join them in their work. Agitation in this direction was started about 1914, but because of the World War it was not possible to develop it on a working basis. In 1919 a Presbyterian professor was placed in the school and by 1923 both the Congregational and the Methodist Church South had added one of their number to the staff of the Bible College. The University at present recognizes twenty-seven hours of work given in the Bible College for credit toward graduation and any one student may take a maximum of fourteen hours toward his A.B. degree. The Bible College has property valued at $75,000 and has an endowment of $200,000.

Any denomination wishing to provide a full time professorship in the Bible College of Missouri may do so under the following provisions:

> 1. "The professor must have his A.B. from some first-class institution, and must have at least three years of graduate work in a divinity school of approved standing.
>
> 2. "The religious people responsible for placing him must be responsible for his salary and for any additional expenses made necessary through supplying catalogues and advertising to his religious constituency.
>
> 3. "The Board of Trustees of the Bible College will hold any arrangements as tentative until the working relationship has been thoroughly tested, and during that

time reserves the privilege of terminating the relationship of any professor or religious body at the close of any given school year.

4. "All men working in the Bible College shall share equally in the responsibilities and privileges of the institution, and shall have an equal voice in determining its policies and plans.

5. "At the end of the first year any religious body supporting a teacher in the Bible College Faculty is entitled to one member on the Board of Trustees." 1.

Walter Williams, acting President of the University of Missouri, and writing in 1930, speaks enthusiastically of the well-developed religious program at the University. He mentions, separately, the many divisions of the work and then he says, "I have been pleased to watch the student religious work in Columbia become a model of co-operation and of personal religious endeavor." 2. Mr. Williams' statement is a splendid testimony to the success which is possible to attain by the co-operation of the religious forces in a united student program.

Wesley College.

This school, affiliated with the University of North Dakota, has already been referred to. It was the second of the schools of religion in this country and was founded in 1906. It has been a constant factor in the life of that University, but this school

1. Foster, O.D.: "Schools of Religion," Christian Education, Vol. VII, No. 4, pp. 187-188.

2. "Religious Work in Colleges and Universities," Christian Education, Vol. XIV, No. 3, p. 176.

has never taken an interdenominational viewpoint as far as administration is concerned. It is under the complete control of the Methodist Episcopal Church, but its teachings are broad and acceptable to students whether they claim connection with the Methodists or not. The University is generous in granting a maximum of 32 hours of work taken in Wesley College toward the batchelor's degree.

Although not a co-operative enterprise as we have been discussing them in this chapter, Wesley College stands as a fine example of a denominational school of religion, which has been an important part of the life of a great state university. Sectarianism has been minimized in the attempt to present, unbiased, the great religious truths to the many students who come to the University of North Dakota. It is for this reason that the name of Wesley College at the University of North Dakota cannot be lost sight of in a study of schools of religion in connection with state universities.

University of Illinois School of Religion.

The School of Religion at the University of Illinois in Urbana, is what Boyer speaks of as the "federated denominational" type. That is, an

> "organization formed and maintained by several religious denominations each operating from its own base, but united in certain common activities of the program at the university." 1.

1. Religion in the American College, p. 76.

The Wesley Foundation, founded at the University of Illinois, has been spoken of and it was the first of many such denominational foundations to be established there. The leaders of these foundations work in hearty co-operation, and are organized into what is known as the Religious Workers Association. Monthly they hold meetings at which time they discuss the religious problems which they meet in their united task and plan projects and programs in which they can work co-operatively.

The first courses to be offered by these groups were merely voluntary and, for the most part, were given Sunday mornings and evenings. While they met a certain need they were not sufficient, for they touched probably much less than one-fourth of the total student enrollment. Though the University offered certain courses, in such fields as Philosophy, History, Sociology, and English, which were important in the background material for religion and religious education, the religious leaders saw the necessity for supplementing these courses with accredited courses in religion.

The Religious Workers Association began working for University credit for the courses which the denominations offered and would offer under such arrangements. They were publishing at this time a folder which listed the courses being offered by the

various foundations and churches about the campus. The appeal for credit which the Association made to the University authorities was not immediately acted upon, but later the Senate and Board of Trustees of the University granted their request, provided the following conditions were strictly adhered to:

> 1. That an incorporated organization representing such a religious body as proposed to provide courses in Religious Education to be offered for credit to university students in Urbana assumes the responsibility for the selection and maintenance of the instructor or instructors and the support and management of the courses, and that such organization possesses and maintains in Champaign or Urbana personnel and physical plant adequate to instruction of University grade.
>
> 2. That University credit toward graduation of not more than ten semester hours be allowed for such courses.
>
> 3. That only students of sophomore standing and above or special students be allowed to take such courses.
>
> 4. That students desiring credit for such courses notify the dean of the college at the time of registration and that the number of hours for which they are registered be reduced so that the total number of hours taken, including those in religious education, shall conform to the University standards.
>
> 5. That credit for these courses be granted upon the recommendation of the Committee on Admission from Higher Institutions. 1.

Aside from the quoted requirements certain standards were to be maintained. In brief, these standards were that the education and teaching hours

1. Searles, H.L.: The Study of Religion in State Universities, p. 83.

of the instructor, and the courses offered should, in all respects, be equivalent to that required in any other department of the University; and that credit would not be granted for any courses until they were "adequately financed" and had promise of permanency.

In 1927, the Wesley, Columbus, Illinois, Disciples, and Hillel Foundations were offering courses for credit. At that time 35 hours of credit for courses given by these Foundations were recognized by the University. The Religious Workers are now seeking funds for a building, equipment, and endowment so that they may join in a unified as well as a co-operative religious education program at the University of Illinois.

University of Texas.

The plan for religious instruction at the University of Texas is another example of the "federated denominational" school of religion. The University grants credit for certain courses given by the interested denominations. The leaders of the latter are organized into the Association of Religious Teachers and their work is carried on so much like that at the University of Illinois that the details of the plan will not be presented.

Iowa Plan.

In 1927 was started at the University of Iowa, Iowa City, Iowa, an experiment in religion which has been watched with keen interest by leaders of both Church and State. This experiment was the establishment at the University of a School of Religion to be conducted co-operatively and unitedly by the Jews, Catholics and Protestants.

Although the School began functioning in 1927 it had its conception in the minds of religious leaders several years before. The personnel comprising the first meeting to consider the organization was composed of representatives from the American Association on Religion, the University of Iowa faculty and other university and religious leaders. The important work of this group was to present to the State Board of Education a plan for such a school, which plan, the Board did not hesitate to approve and accept. Immediately upon this action by the State Board, President Jessup, of the University of Iowa, solicited the interest of various church groups throughout the state in sending electors for the purpose of choosing a Board of Trustees. The meeting of the electors was held in May 1925, and at that time a Board of Trustees, composed of nine members of the Church group and six from the University, was elected. Their first meeting to discuss the

Constitution for the new school was held the following week.

In March, 1927, Dr. M. Willard Lampe was appointed administrative director and he has held that office to the present time. In the summer of that year, a representative from each of the church groups was recommended and appointed to a professorship in the School of Religion. The professors and director were given the rank of full professors in the University and the courses they offered were granted credit toward the regular academic degrees. The School officially opened in the fall of 1927.

The objects of a new project, such as the Iowa School of Religion, are of interest and as stated in the Articles of Incorporation are as follows:

> 1. To provide courses that will help students to gain a wholesome view of religion and to create an interest and efficiency in religious activities.
>
> 2. To promote a thoughtful insight into the nature and meaning of religion and to lay a foundation for religious education.
>
> 3. To create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work.
>
> 4. To provide graduate courses toward advanced degrees for those looking toward positions of highest leadership.
>
> 5. To serve the people of Iowa in all their religious interests by training religious leaders and teachers. 1.

1. "Religious Education in a State University," p. 20.

The School of Religion is a regular department of the College of Liberal Arts, although financially and administratively it is entirely independent of the University. It is financed by contributions from the religious bodies and by voluntary and solicited personal contributions. The administration is responsible to an incorporated Board of Trustees composed of individuals representing the three religious sects and the University.

Dr. Lampe, in his Survey of the First Three Years of the School of Religion, holds only an optimistic attitude toward what has been accomplished and the possibilities for the future of the School of Religion. He claims that "the spirit of goodwill has prevailed, and antagonism has been practically non-existent." 1. He sees certain so-called "safe-guards" to the School in their financial independence and, on the other hand, in their close relationship to the College of Liberal Arts, the latter assuring them of high academic standards.

Aside from the curricular work of the School, which Mr. Lampe thinks the most important, (although he admits that it will probably never reach a very large number of students because of various unavoidable limitations and conflicts,) there is also the extra-curricular activities which play an important part in the life of the school. These include such

1. p.6

things as personal interviews, radio lectures by professors of the school, a weekly religious question-box in the Daily Iowan, and other similar activities.

A Survey of the Fourth Year of the School of Religion by Dr. Lampe reveals his same optimistic spirit and also some of the forward strides which the school made in the year 1930-1931. There has been progress in the relationship with other departments in the University and certain courses offered by them are included in the curriculum of the School of Religion. There was also developed a so-called laboratory, or the practical application of the work of the School to other campus religious organizations.

The enthusiasm created when a new enterprise is being launched is very apt to push into the foreground all the glory of the thing and fail to make mention of points where the ideal breaks down or where there are places for improvement. Edward W. Blakeman, writing in Religious Education, 1. points out certain places in the Iowa Plan which are not yet perfected and have perhaps been overlooked because of the great enthusiasm aroused by the outstanding achievements of the school. In warning against considering the Iowa School of Religion as a completed task he shows just what difficulties confront the school. He says,

1. Vol. XXV, No. 4, p. 327.

> The Iowa City School of Religion is apart from the student self-government, separated from the student union, unrelated to the Christian Associations, not closely correlated with the pastoral counseling, and set off from the religio-social group experiences and the worship of groups. 1.

However, Dr. Lampe's last report 1. would seem to indicate that the School is aware of these conditions, and, through the laboratory method inaugurated in the past year, hopes to bring about closer understanding and co-operation between all the religious agencies on the campus.

It has recently been rumored that two of the staff members, of the School in question, had resigned their posts. Such a rumor immediately raised the question as to whether or not the school was running as smoothly as the original plans had anticipated. In an endeavor to discover the truth of the case, the author wrote to the School and inquired relative to this matter. The rumor that the two denominations had withdrawn was denied, but the letter did admit, that at the present time there is no Catholic professor. The reason given for the withdrawal was the small number of Catholic students in the institution who are able to avail themselves of the courses offered in the School. Dr. Lampe in his last report also mentions this fact and states that,

1. Vol. XXV, No. 4, p. 327.

> this decision was reached much to the regret of the Board of Trustees of the School, but with utter sincerity and good feeling on the part of all concerned. The entire Board, including the Catholic members, presented a memorandum to the bishop expressing the hope that conditions might soon develop which would justify the restoration of full Catholic participation. 1.

University of California at Los Angeles.

The University of California at Los Angeles affords another interesting experiment being conducted by the Protestants, Jews and Catholics. It is of special interest due to the fact that the University itself is one of the newest State Universities in the country. It was formerly known as the Southern Branch of the University of California but when the institution moved from its former home in Los Angeles proper, to a section on the outskirts of the city, now known as Westwood, its name was changed to the one it now bears. Along with the little city which has so rapidly sprung up around the University campus, has also grown a religious program which gains in strength constantly, as does the University itself. This program is known as The University Religious Conference at the University of California at Los Angeles.

Edwin P. Ryland, in an article in Religious Education, 2. makes mention of the fact that prior to the establishment of the Conference in 1928 there

1. Survey of the Fourth Year of the School of Religion, p. 12.

2. Vol. XXVI, No. 4, pp. 317-319.

was much discord and antagonism between the several religious groups and agencies on the campus, but since that time the attitude of the students toward religion has greatly changed and seems to be indicative of arising spiritual values.

Dr. Lampe, of Iowa, writing in the same edition of Religious Education, 1. says of the Conference that it has,

> gone furthest in working out an integrated program, including a common building, co-ordinated staff, departmentalized work, co-operative budget, etc.

In brief, the program of the University Religious Conference is to provide a student religious headquarters where all activities of the Conference will be centered; to provide trained religious advisors for each of the major groups represented in the student body, and to help the students to keep in contact with their own churches during their four years in Westwood. In the academic field the program aims to provide discussion and lecture groups on religious subjects; and to supplement the curriculum of the University by giving courses in religion and religious education for which they soon hope to secure regular university credit. The Conference also interests itself in religious and social service projects and vocational guidance, and lays much emphasis on helping the student to develop a

1. p. 314.

philosophy of life which will aid him in making adjustments to both the physical and spiritual worlds.

The University Religious Conference is still in its infancy and has yet many lofty ideals which must be brought to fruition before it realizes its aims in the fullest measure. Its aims are noble and as this new religious program develops along with the new state institution of which it is a part, it will be watched with utmost interest by those following its activities.

Although the various Schools of Religion throughout the country vary in a great many respects there are still certain features, which for the most part they have in common. They are related to the universities and yet they are not an integral part of them. In administration, they differ from one another, and yet each is controlled by a body of individuals outside of the regular university control. Financially these religious agencies are independent from the University since they depend upon Church and independent contributions for their support.

An apparent contradiction to this, however, is given by Raymond H. Leach, in his Annual report of the University Secretary of the Council of Church Boards of Education for 1930-1931. 1. In speaking of the University of Colorado he tells of a new religious committee which has been organized. This committee is

1. Christian Education, Vol. XIV, No. 6, p. 669.

to work under the supervision of a director who is appointed by the President and Board of Trustees. The idea in establishing this committee was,

> to develop personal and group interest in matters religious, ethical and social and for the cultivation of the spiritual life.

The director appointed is one of the local pastors and teaches a course in Religion in the Department of Philosophy. This director

> has faculty standing as Assistant Professor of Religion, is a regular appointee of the Board of Regents, receives a salary from the University and is responsible for all the religious activities of the institution. 1.

At the University of Oklahoma the salaries of the staff members of the School of Religion are paid from the University treasury. Although this is the case, the University does not finance the work. Funds for the school are obtained from outside sources, deposited in the University treasury and paid from it. This, it is believed, lends dignity to the work which the school is doing.

There is much which may be said regarding the attitude which the students and administrative officers take in respect to the schools of religion. The students respond well to the courses offered and seem to catch the value which they hold for them. Paul Harold Heisey, when he asked 150 undergraduates to state what value, if any, their courses in religion and religious education had been, received encouraging

1. p. 669.

answers. 1. They found them to be cultured and gave a new spirtual outlook on the life they lived. The courses revealed the needs of the Church and presented opportunities for both vocational and avocational work. Although students taking religious courses are inclined to recognize the significance of them for their academic and life training there is still another feature which cannot be overlooked. This is that these courses seldom, if ever, reach a very large group of students. This is due to several reasons. First, because by their very nature they must be elective courses and the demands made on the student by his major work do not permit an opportunity to elect them. Secondly, there is the inevitable conflict of schedule which often prevents the electing of the courses even though the desire for taking them is great. At Iowa the largest enrollment at any one time in the School of Religion was 105 students. Reports regarding the various classes conducted by the denominational Bible Chairs in the University of Texas claim that altogether they enroll between 600 and 1000 students in their classes each year.

Too frequently the courses offered by the Schools of Religion have been considered as "snap" courses, and claims have been made that the less academically-minded students take these courses because of this.

1. Religious Education Courses in the College Curriculum, Vol. XXII, No. 1, pp. 44-47.

A survey of at least one such school is an indication of the infallibility of such an assumption. Mr. W. L. Young, the Director of the School of Religion at the University of Montana, made a study of that subject in that institution. Dr. O. D. Foster reports his findings in an article entitled, "Quality of Students Pursuing Courses in Religion," in Christian Education, Vol. XII, No. 2, for November 1928. Records were kept for students taking such courses in the autumn, winter and spring semesters. It was found that the average grade point per university student for the autumn term was 18.98, and that the average grade point for the student taking religion courses was 24. In the winter term the records stood 20.52 to 21.87 and in the spring term 20.38 to 22.76 for the average university student and the average student taking religion, respectively. It is immediately seen by these figures that in each instance the students taking the courses in religion had an higher scholastic average than the average university student. Such a survey is not conclusive but it is indicative and lends interest regarding student attitudes toward religious courses offered at a state university.

The administrative officers, for the most part, are highly favorable to the Church's approach to the campus of the state University. The fact that so many of these institutions grant credit toward graduation

for the courses offered by the churches, under one plan or another, is one omen of their good-will. The greatest handicap in this field is found in the fears of sectarianism and in the malicious cynicism of some such faculty members who are listed on the faculties of all our great educational institutions.

In Boyer's survey he gives the attitude of eighteen state university presidents concerning Schools of Religion affiliated with the universities. 1. The entire eighteen were favorable to such schools and sixteen of that number showed both favorable interest and were personally aggressive in developing them. In no case did Mr. Boyer find a president who was indifferent either to such a school in practice or to the organization of one.

So far there has been little evidence that the Schools of Religion and other forms of campus religious endeavor were anything but completely co-operative and harmonious. The negative side is not one which warrants or receives much attention in such a movement, but nevertheless, we have discovered a few instances which call our attention to the fact that even in co-operative religious enterprises conflicts do sometimes arise.

In the organization of the School of Religion at the University of Oregon, to be patterned after the

1. Religion in the American College. p. 76.

Iowa Plan, the Pacific Synod of the United Lutheran Church was asked to elect two directors from their number for the school. The executive Board of the Church saw certain "important religious and civic principles involved" and referred the question to the Board of Education. The University Committee of the latter Board drew up four conclusions and they were accepted by both the Educational and Executive Boards. The publication of the conclusions was authorized by Dr. C. P. Harry, the Secretary for University Students of the United Lutheran Church, and appeared in the June 1929 issue of Christian Education. 1. The conclusions as they appeared are as follows:

1. A study of the work at three universities, carefully prepared but confidentially given, indicates that in all of them there has been a great deal of discord. The teaching of religion has been emasculated; comparatively few students have been enrolled, and the work has not been satisfactory either to the university or the church.

2. We believe that it is the duty of the university to teach religion as a part of phenomena and also in the spirit of investigation, but we do not believe that the university can ever satisfactorily take up the educational work of the Church.

3. Co-operation in the conduct of such schools of religion is contrary to our Lutheran traditions, involves us in situations over which we have no control and jeopardizes Lutheran unity. We are of the opinion, therefore, that such co-operation will prove both inadvisable and unsatisfactory to any of our constituent synods.

1. Vol. XII, No. 9, pp. 549-550.

4. The efficient way to teach religion on the part of the Church is not through participation in the management of such schools, but rather in the calling of specifically qualified men to serve as university pastors in well-located and adequately-equipped churches.

Such statements seem, to the author, to point to certain denominational prejudices. However that may be, it also seems to show that such prejudices and misunderstandings must be eliminated before the religious forces can join hands in a highly successful united program at the American state institutions of higher learning.

Another indication of conflict in the university religious realm is not with the schools of religion so much as in connection with the Church forces and their relationships to other campus religious agencies. We refer especially to the Y.M.C.A. which we have mentioned earlier as the first religious agency of any kind to invade the campus of the state university. Here again we have indications that the greatest of harmony and good-will does not always exist in some of the state institutions. Edwards, Artman, and Fisher in their study of twenty-three American universities and colleges as reported in Undergraduates, 1. found striking examples of discord between these groups in one or two instances. They found them to be operating on the spirit of rivalry and competition which resulted in unhealthy feelings and attitudes on the part of both.

1. p. 287.

Frank Padelford also refers to such strained relations which the Council of Church Boards of Education has recognized in some of its connections with the Y.M.C.A. 1. The recent committee composed of members of the Council and Men's and Women's Christian Associations was appointed to discuss co-operation between the organizations and both factors hope that their findings will be of value in relieving the tense situations which are found in certain institutions where these groups are represented.

We cannot conclude that the religious agencies have entirely found themselves in relation to their tasks with the thousands of students who annually attend the great state institutions of our country. Some, it appears, can best work out their aims and their problems by combining their forces with organizations which are seeking similar ends. Some denominations seem happiest when working independently so that they can achieve their goals unhampered by the advice and suggestions of others. Although great advances have been made in this religious field the facts seem to designate that there are still greater things to be desired. The fact that the religious question is being so widely discussed, is in itself encouraging, and the forces which are already striving in its behalf lend added inducement to those leaders who are giving themselves in this gigantic task. Modern life and civilization promote difficulties and

1.The Council of Church Boards of Education and Other Denominational Boards, Christian Education, Vol. XIV, No. 6, p. 685.

obstacles for such an undertaking, and these must be faced and overcome before the ideals dreamed of by the Church and other religious bodies can be fully realized.

SUMMARY

Summary

In this study we have traced the development of one great movement of our American Democracy, the American State University. Along with this movement has developed another, the approach of the Church and other religious agencies to the state university campus. It is with this latter subject that the major portion of this thesis deals.

We saw, first, how education in early America was closely related to religion but even in this close relationship a system of public education was early started. As the country progressed it became more and more evident that higher education had become too exclusive and was related almost entirely to the training of young men for the professions, particularly for the ministry. About the middle of the 19th century agitation was started for higher education for the working and industrial classes, and resulted finally in the passage of the Morrill Act by Congress. This Act provided grants of land to states for the establishment of such colleges so that it resulted in at least one being established in every state in the Union. Although a few state universities had been established prior to the passage of this Act, it lent such impetus to some of these struggling institutions and gave rise to so many new ones that it has won for itself the title of the "Charter of the State University."

Secondly, we saw how the first reaction of the Churches toward these state institutions was one of suspicion and antagonism and to counteract the affects of these "godless" universities built more denominational colleges. In spite of their efforts, the attendance at the state schools increased by high percentages annually and records began to show that more students from church homes were attending the state universities than the colleges provided by their own denominations. The Y.M.C.A. was the first religious agency to start work in these universities, but the churches soon awakened to the fact that their task was found there as well as in their own schools. At first the work was carried on by the local pastors, but later denominational support was enlisted which has led to the development of concrete student programs by all the leading denominations and faiths.

Our third point of consideration was the realization on the part of these denominations that, while separately they were answering a great need, collectively and co-operatively they would be better able to achieve their common ends. As a result, not only local groups began to co-operate but the national Boards of Education took stpes in this direction when they formed the Council of Church Boards of Education. This Council has been a decided factor in the friendly relationships which have resulted.

The fourth point we considered, also connected with this spirit of co-operation, was concerning the most recent development in this field, the Schools of Religion affiliated with the state universities. They seem to be meeting with the approval of both Church and State and are attracting attention from both sources. Occasionally indications of dissatisfaction creep out and these seem to show that this newest movement is not yet perfected. There is still room for improvement, it appears, and time alone can tell just what the final outcome will be.

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